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ENGLISH FRIENDS

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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INSTITUTE OF RACE RELATIONS

The third session of the Institute of Race Relations will be held July 1-30, 1935, at Swarthmore College.

This Institute has grown out of a realization that there is need of a more direct, scientific approach to interracial situations, which are increasing in complexity throughout the world. In the United States, misunderstanding, excessive unemployment, and discrimination as related to the Negro, are not isolated, chance occurrences. They are phases of the universal racial conflict, and are the inevitable consequences of the failure of civilized groups to plan methods for meeting interracial needs and tensions.

The purpose, therefore, of the Institute of Race Relations is to create a center where persons representing different backgrounds may meet, and in the light of scientific discussion, analyze and evaluate current methods being employed in meeting racial conflicts, and from a common body of material, build techniques that will create adjustments and mutual accommodation where tensions and latent animosities now exist. Although the main emphasis of the Institute will lie in the field of Negro-White relations, the whole experience of this country and of other countries with conflict situations between racial and cultural groups will be drawn upon for comparative purposes.

The work of the Institute has been divided into five courses:

1. Race and Culture.
2. World Race Problems.
3. Economic History of the United States in Terms of Negro-White Relations.
4. Sociological Factors in the American Race Problem.
5. Social Philosophies and Techniques.

The courses will be given under the direction of Charles S. Johnson, Fisk University, Otto Klineberg, Columbia University, and Frank D. Watson, Haverford College. Other eminent authorities who will lecture in connection with these courses are: Margaret Mead, Rudiger Bilden, Ralph Bunche, J. Stewart Burgess, Carleton Beals, Robert C. Weaver, A. Phillip Randolph, R. B. Vance, Donald Young, Fred McCuiston, Ira De A. Reid, Forrester Washington, Charles Houston, Eduard Lindemann, Rabbi Fineshreiber, Roger Baldwin, Devere Allen, Richard Gregg, James Allen, and Lawrence Dennis.

The Institute will appeal to experi-

enced students in various professions, such as educators—secular and religious—social workers, representatives of organizations dealing specifically in the field of Negro-White relations, and lay people who also desire to discover solutions for racial conflict. The fee per student is \$100, which includes all expenses.

Frank Aydelotte, President of Swarthmore College, and Franz Boas, Columbia University, Dean of American Anthropologists, are Chairmen of the Advisory Council of the Institute, which is being sponsored this summer by the American Friends Service Committee.

THE PEOPLE'S UNIVERSITY

Over around Shadyside, Ohio, a pioneer venture known as the People's University has been established, mainly through the efforts of Stanley Hamilton, Friendly Adviser of the American Friends Service Committee. Edwards H. and Marjory Dickinson, also representatives of the A. F. S. C., together with many local persons are assisting in this educational project.

Over 200 citizens, employed and unemployed, are enrolled in a wide variety of classes. For instance, the physical education group has reached a peak attendance of 20; cooking, this week, broke its record with an attendance of 45; woodworking classes draw from 25 to 30 boys and men; music, parliamentary law, and many other subjects have increasing attendance records.

For the woodworking class, a local lumber company has cooperated with the People's University to the extent of clearing out a room and putting it in shape for use. They installed a stove and furnished fuel. They put the lighting system in order and replaced broken panes of glass so that the woodworking classes may progress. Sewing and knitting classes have been added to the curriculum. The procedure in these classes is to encourage the members to help each other in turn at the particular skills with which they are familiar. This will enable some of the foreign women to display and share their handicraft. Final exercises at the conclusion of the People's University courses this Spring will be held May 21, when Mrs. Franklin D. Roosevelt will be the speaker.

Shadyside, where the Hamiltons and Dickinsons are located, is a town of some 3,600 population, located on the Ohio River, near Wheeling, W. Va. It is made

up of about sixty-five per cent coal miners, employed and unemployed; and the remaining thirty-five per cent of the people are shopkeepers, clerks, and laborers of various kind. In this particular East Ohio area, including the Pan-handle of West Virginia, there are said to be 189 mines, employing over 20,000 miners.

SOME PERSONAL NOTES

Mr. Guillaume Fatio, of Geneva, a banker who has taken an active interest both in the general international life of Geneva and, more particularly, in the work of Friends, is to speak at the Twelfth Street Meetinghouse on Wednesday, May 8, at 8 p. m. He will show slides of Geneva and interpret its life. It is hoped that Bertram Pickard, representative at the Friends Center in Geneva, who will arrive in New York on May 7, will be able to attend the meeting. Bertram Pickard will be in Philadelphia neighborhood from May 8 to June 2, with the exception of time spent in trips to New York and New England.

John Stephens, the English Friend who went to the Saar on the outbreak of trouble there, and with whom Gilbert MacMaster has worked, reports that the need for service in the Saar has suddenly and most satisfactorily come to an end with the return of the district to Germany on April 1, and that the work has therefore closed down.

Mary Goodhue Cary's convalescence from a serious operation has not prevented her from taking her usual active interest in the work of Friends abroad.

The Quaker Student Hostel at Geneva represents this year as usual a potpourri of races and countries—the twenty-six students living there are of seventeen nationalities. Two Turks, one Persian, one Japanese and one Filipino represent the East. "Six from Eastern and Central Europe, four Swiss girls, Norway, Sweden, Holland, Scotland, and England keep us cool and calm; four Americans, and one French stir us up," writes Mabel Ridpath, Warden. "While none of our books may prove to be best sellers," she says, "there are two manuscripts about ready for the press and seven more under way for doctorates and two for diplomas. Six more students are doing spade work for next year's writing. The other eight students are undergraduates. In addition to all this, at least twenty-eight seminar reports have been given on such varied subjects as, 'Price Rigidity and Deflation,' 'History of Trade Cycles,' 'Rationalisation in Public Utilities,' 'Economic Causes of War,' 'Nationality of Married Women,' 'Turkish Foreign Policy,' 'Seventeenth Century Mystics,' 'Diplomatic Policy of the Vatican,' 'Foreign Policy of the Third Reich,' and 'Bases Psychologiques de la Morale.'"

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Little is as Little Does

SOME time ago we came across a short editorial in *The Christian Leader* on "The Dangers of Little-ness." It arrested our attention at the time, and it continues to prick us. The editorial was occasioned by the fact that "little Switzerland was the one country that fought with determination the entry of Russia into the League of Nations." A Swiss delegate made a speech to the League in which he recalled the sacking of the Swiss Legation at Petrograd in 1918 and the killing of an *attache*, but did not mention the assassination of the Russian delegate at Lausanne, in Switzerland, and the acquittal of the assassin by a Swiss jury. Here was Switzerland, a kind of international capital, at the crossroads of the world, yet too little to get a broad view of world events. And this was the comment that intrigued us:

"We sometimes wonder if membership in a little church, or citizenship in a little nation, exposes us to the temptation of littleness in mental outlook. The little groups, of course, are the most dear and precious, but are they always best for us?"

Does the shoe fit? This is the question that at once puts itself to us as members of a small religious group called the Society of Friends. Candor compels the reply that in various respects the shoe does fit. There are several manifestations of littleness, which we, along with other small bodies, make in varying degrees. There is a certain pride of group which comes from a complacent holding of the "chosen people" idea. We have read the story of the elderly Friend, who, in what was apparently his last illness, asked seriously of a friend who called: "John, does thee think there will be any other people besides Friends in Heaven?" John evidently had rather a broader view, for he replied: "Oh, I guess there will be others there, Henry. Otherwise, it would hardly pay to keep the place open."

There is apt to be something very like a spirit of family exclusiveness in the small group. This was long accentuated among Friends by the rigid requirement that there must be no "marrying out." The requirement has been dropped, but much of the "inner circle" sentiment remains. By fundamental principle and profession, we are essentially democratic and equalitarian in outlook, but actually we cherish more or less of an aristocracy of close fellowship.

In the very nature of the case, contacts are more limited in the small body. We don't mingle with as many people or with as many kinds of people, with

their multiplied backgrounds, experiences, and interests. Inevitably, limited contacts mean lowered horizons.

Furthermore, the very fact of being a little or minority group may bring something akin to a superiority complex, although it might be supposed to have quite the opposite effect. Someone has remarked that a minority is apt to be right and that if it is a small minority it is sure to be. It is easy to fall into this attitude of minority infallibility, which, to say the least, does not tend to broaden our outlook and make us hospitable to the presentation of ideas which may sometimes have merit, even if maintained by the majority.

These are some of the dangers of littleness, against which small groups such as ours may well be on their guard. But this is by no means the whole story. Small states and small groups have inherent possibilities for bigness as well as for littleness.

To realize how true this has been in the history of peoples, one has but to call the roll of such states as Israel, Athens, Holland, and Scotland—yes, and liberty-loving and freedom-defending little Switzerland. But we do not have to go to history for demonstration. Take the Scandinavian countries today. In troublous times such as these, Norway, Sweden, and Denmark do not get the attention which their social, economic, and political progress merits. We quote the following from a statement recently made in the *Haverford College News*:

"In most important reforms these countries have consistently led the way. They were among the first to grant women's suffrage; they have what is reputedly the most effective system of liquor control in the world; the Danish farm co-operatives are eminently successful; Sweden has an elastic currency based on commodities, which economists use to prove conclusively the practicability of such a scheme; Norway's care of her mentally deficient is the model of social scientists throughout the world. And there are dozens of other examples of the extent to which these countries practice sane and scientific progressivism.

"All three countries are eminently pacifistic. Denmark is famed for being a nation virtually without armaments. Norway and Sweden have taken part in no wars since Napoleon left Europe. Patriotism they have—even nationalism—but they express it in linguistic and cultural developments rather than along militaristic lines."

Doubtless an important reason for this notable progress is that these countries are not too large and unwieldy, and not too thickly populated, to become laboratories of social experiment. Now the same thing may be said for small religious groups. And,

incidentally we could call the roll here, as in the case of the states, to demonstrate the great contributions which the smaller bodies have made to the spiritual enriching of the world.

In the first place, of course, there must be ever alive in the group its germ seed of truth, and a soil that will encourage germination and growth. We believe that the very fact of a small group's persistent existence, reasonably predicates a sense of mission which makes for these favorable conditions. In the second place, the small group is more adaptable to that adventurous pioneering that is essential to human progress. To change the figure from that suggested above, new projects do not face so many obstacles in the way of ecclesiastical machinery—

there are not so many cog wheels to be geared up with. And as in the case of the small, democratically minded state, the more moderate numbers in the small religious group make for more freedom of action and for a greater incentive to personal initiative and individual responsibility.

It is well, let us repeat, for us to recognize the dangers of littleness and to strive to overcome them. But on the whole, breadth of mental and spiritual outlook is more than a matter of the size of a state or group. It is fixed by inner rather than by exterior conditions. Being little, let us demonstrate the power and effectiveness of the small group, able to lap up the waters as we push forward in the van of achievement. Little? Yes, but little is as little does.

“Flow Still in the Prophet's Word”

BY CECIL E. HINSHAW

REAL thinking is as rare as snow in California—it occurs sometimes, but not often. Life is mostly habit, and it is only when habit fails to meet a problem that we think. In other words, we think only when we can't help it! Except for these times of forced thinking we continue on our way through life, quite content to accept the philosophies that others have thought out and the rules of life in economics, politics, and history that we have inherited. Thus it is that in the history of civilization only occasionally has there appeared one of those unique personalities who has had the genius and the daring to think new and original thoughts—Jesus, Socrates, Francis of Assisi, Martin Luther, George Fox—outstanding personalities like these have had the temerity actually to think, while the masses have slumbered in the accumulated intellectual inertia of centuries.

This tendency of the human race to shirk thought in favor of tradition—this intellectual laziness—has its classic illustration in China. Confucius was undoubtedly a genius, far ahead of his time, and people did well to pay heed to his wise counsels. But as generation followed generation in China, tradition declared that Confucius had uttered the last words in wisdom. It came to be accepted as fact that the sole duty of the Chinese was to follow the wise teachings of the past. Their faces were turned backward—the final word had been spoken ages ago and it was presumptuous to dare to improve upon the wisdom of the ancient sages. The result was a deadening, stifling stagnation for China which lasted until the pin prick of Western culture punctured the age-old philosophies.

Again, in the Middle Ages we find the same conflict between the old and the new. When Galileo invented the telescope and thereby proved the Copernican theory that the earth revolved about the sun, rather than the sun around the earth, he was immediately attacked as an arch-enemy of the church and of religion. It was science tearing down religion! No punishment was too severe for the heretic and atheist who dared to say that the earth was not the center of the universe. Had Galileo not recanted, it is probable that he would have been burned at the stake.

Another example of this type of conflict is that contained in the picture of Judaism at the time of Jesus. Its only function then was to preserve the wisdom which had been supernaturally revealed to the prophets of the past. To dare to presume upon the laws of Moses was heresy. Wisdom was all complete, and they had only to

preserve and guard it for future generations. Into this dry, sterile, legalistic, lifeless religion there broke a voice that dared to proclaim a new truth that superseded the old beliefs. When the priests mumbled the age-old intonations of the rituals of Judaism, Jesus spoke fearlessly of a personal relationship to the Father, and of love to one's neighbors. Nowhere does this break with the past become more evident than in Matthew's report of the Sermon on the Mount. “Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment.” Four more times does he introduce a new subject in the same way: “Ye have heard that it was said . . . but I say unto you.” Always Jesus was stating a higher truth. He would advance from the standard of merely not committing adultery to the infinitely higher level of not wanting to. He would supersede the law of an eye for any eye and a tooth for a tooth with the marvelously superior law of loving, non-resistance.

And when Jesus finished with that address, we are told that “the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their Scribes.” One does not wonder that the people were astonished. Here spoke the prophet voice crying out new and higher standards of human living that contrasted with the old way of life as night differs from day. Those two lines of opposing forces grew tighter as the days of Jesus' ministry passed. Slowly the plans of intrigue were made that were consummated when the priestly hand of Judaism reached out and clutched Jesus, the radical and dangerous prophet who would tear down the very foundations of Judaistic, priestly law.

It is an old, old story—this tale of the conflict between tradition and the prophets. Never an advance in human civilization has been made but that tradition has struggled to repress and choke the prophet's voice. The human race dislikes change and upheaval. The defenders of the *status quo* are legion. They are found in every country, in every religion, and in every denomination. They appear under very nice names as the virtuous defenders of institutions which are supposedly the very heart of civilization, just as the Scribes and Pharisees of Jesus' time believed the Judaistic laws to be absolutely essential to the continuance of worth while life. These defenders are almost always sincere, believing earnestly that the old traditions must be kept.

That is what makes the cause of progress so difficult—the defenders of the *status quo* are so absolutely in earnest.

However, despite the cries of protest, predicting ruin and chaos, the world does move forward. Men do arise with a new message. The people of their day deny the validity of the message and religiously persecute them, but the people of a later generation, that catches up with the message of the prophet, honors him who received only persecution during his time. Jesus expressed it thus: "Woe unto you! for ye build the tombs of the prophets and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs." So today George Fox, who received only persecution while he lived, is honored by a host of people of other denominations who now recognize the greatness of his ideals.

But it is not so important that we join in doing homage to prophets of the past as it is that we recognize the prophets of today, and, I dare to say, be prophets ourselves. It is comparatively easy to look back into history and recognize the greatness of a man's message in an age that did not recognize it. It is quite another thing to look about us and recognize and support the voices of today that proclaim higher levels than those of the accepted *status quo*. It is much easier to fall in with those who with loud voices proclaim the sanctity and sacredness of old ways and traditions.

The Society of Friends is credited with a glorious tradition. On every hand today we receive the acknowledgments of the pioneer work done by the Quakers. But if all we can do is to stand and smile as we receive praises for the work of George Fox, William Penn, and that dauntless band of sturdy men and women who dared the highest law of the land in devotion to great ideals—if all we can do is to take pride because we belong to that lineage, then, in justice to the name, we should no longer call ourselves Friends. If we have so far missed the spirit of George Fox that, while we piously reminisce of old Quaker days, we neglect the burning questions of today—if our eyes are so fixed on the past that we acquiesce in the glaring wrongs of materialistic, selfish America, then we are far, far from the prophetic spirit of the Friends who dared a hostile world to give a new message that shook the foundations of religious authority.

But I believe that we are made of better stuff. I believe that the spirit of prophetic freedom still lives in the Society of Friends. We must not join hands with the forces of tradition—we must be among the leaders who cry, "But I say unto you," preaching a new message to a deadened society. Nationalistic America needs such a message. Never was it better demonstrated than during the recent celebration of Washington's birthday, when we heard constant admonitions to abide by Washington's advice, and by the letter of the Constitution. Now I believe that Washington deserves to be called the Father of this country, and I respect the wisdom of his advice, but I can not believe that Washington's advice is a kind of formula that can be applied to any and all situations in any and all ages. Washington did not have a revelation from Heaven in regard to our needs. I honor the memory of the makers of the Constitution for the new paths to democracy which they blazed, but I refuse to accept the Constitution as a kind of infallible guide that we must accept as a Bible of economic, political and social wisdom. When the Constitution or any other accepted standard of beliefs so enslaves us to tradition that we cannot forsake it when the welfare of the people is jeopardized, we need a voice that cries, "But I say unto you."

Anyone who reads the newspapers and listens over the radio, needs have no doubt that the message of Quakerism is needed in America and the world. There was never a time when the voice of enslaving tradition threatened to do such damage. Amidst the prejudices of a religiously patriotic America, amidst the blindness of people who defend the ancient tradition of property rights as opposed to human rights, we need the voice of one crying as in the night. May the Society of Friends never fail to blaze new paths in the making of a Christian society, a kingdom of God on earth! May we never be bound by the chains of tradition that demand that we abide always by accepted standards. Ours is a message that must never fail to pioneer. I can conceive of no greater service for Friends than that when this generation is grown old we might be able to say,

"We were the first that ever burst
Into that silent sea."

Denver, Colorado.

The Orchestra of Faith

BY HAROLD DEBAUN

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, temperance; and in your temperance, patience; and in your patience, godliness; and in your godliness, love of the brethren; and in your love of the brethren, love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.—II PETER 1:5-8. (English Revised Version.)

THIS is a beautiful story of growth; and this growth is centered around faith—is a matter of additions and refinements, builds up to a unity, and culminates in a knowledge of and a response to the character of Jesus, the spirit of God. It seems to me that Peter has described an orchestra of faith.

Let us look at a great symphony orchestra. First, we see an empty shell-like structure, in which there are ordered rows of chairs, arranged in a great semicircle,

waiting for occupancy. The orchestra files in. In the first and second rows appear the first violins; they will sing the high melody—they are the sopranos. Next appear the second violins. They will supplement the first violins; they will furnish a supporting undertone to the high melody—they are the altos.

In immediately succeeding rows appear: the violas which are the tenors, the cellos which are the baritones, the viols which are the basses. These will sing the melody in all the variations of their tones, as the melody spreads out into various aspects.

What do we see around these rows of stringed instruments, grouped by ones, twos, and threes? We see the woodwinds and the reeds. We see the flutes, with clear sweet tones; the piccolo, shrill and somewhat impish but beautiful when controlled; the oboe, with its plaintive pastoral notes; the English horn, and the bassoon, with their deeper plaintive notes; the clarinets, with their rich melodic tones.

But another row begins. We see the brasses: the French horn, with its winding calls; the trumpets, with their stirring blares; the trombones, with their great range and power; the tuba with its infinitely deep tone.

There is yet a final row. These are the percussion instruments, and the auxiliary instruments. They swell the volume; they beat the rhythm for the others; they ring out with many varied responses to especial phases of the music. Here we find: the snare and bass drums; the triangle and the cymbals; the kettle drums, variously tuned and giving forth real notes; the bells and the harp, adding to the melody in various keys.

We now see a modern orchestra, but we have not seen that which really makes it. In the center of the great semicircle is a stand. A man appears before it with his back to the audience—facing the musicians. He lifts his arms, he motions; the strings begin to sing, the reeds call forth their notes, the brasses swell the increasing tones, the percussion instruments beat a steady rhythm—a unified volume of harmonious sound flows out from under the graceful shell.

The director watches, and listens, and directs. Before him on the stand is a book of music. On the pages of this book each single bar of music is repeated seventeen different times in seventeen different ways—for different groups of instruments in the orchestra. But the director does not look at the sheet. He knows all the long score with all its seventeen parts by memory—from his own experience and study. The technique is in his mind. The harmony is in his soul. His is the task of giving all his attention to the musicians and carrying out that technique and securing expression of that harmony.

Orchestras were not always thus. A few hundred years ago they comprised only a few pieces. The greatest orchestra known up to 1600 was made up of only twenty instruments. The latter themselves were hundreds of years in developing. The violin is a comparatively modern instrument. And so with the music the orchestra plays. Our great music is the product of the last few hundred years.

Now let us build an Orchestra of Faith. In the semicircle of our earthly life, under the graceful shell of our human habitation, let us start the first violins of faith singing; let us supplement them with the supporting undertone from the second violins of virtue.

Let us sing the melody of knowledge in all its variations. Let us sing with the violas of art. Let us express the range of human nature with our understanding cellos of knowledge; let us give support to our wisdom with the viols of science.

Play the clear, sweet tones upon the flute of temperance. Yes, control the impish piccolo of indulgence until its shrill voice is the handmaid of temperance.

Sound the plaintive pastoral note of the oboe of patience. When our first patience is exhausted let us sound yet its deeper notes even as with the English horn and bassoon. Finally sound the tried note of patience on the mellow clarinet.

Blow the French horns of our being for a winding call to godliness; sound the stirring trumpet of godly action; experience the range and power of godliness even as the trombone ranges the scales with power; yes and as the tuba strikes down deep in the tones of the scale, strike you deep down within yourselves with godliness.

Start the rhythm of brotherly love. Make fast the beat upon the snare drum of human activity. Make deep the beat upon the bass drum of human passion. With the impact of your brotherly love, ring out upon all men the varied music of their natures, even as triangles, cymbals, kettle drums, and bells ring out their varied orchestral notes.

Build up the orchestra of your faith. Add on the con-

tributing and enriching music of virtue, of knowledge, of temperance, of patience, of godliness, of brotherly love; and having filled the empty shell of your life with harmonious riches, turn to the center of your life, face the directing spirit within you—the Great Director that stands in your midst facing you yourself—(not facing the world)—the Spirit of Jesus, the Spirit of God.

Learn the parts of the orchestra of your faith as you build it up, so that you may play as directed without reference to the score. Unite the instruments of your being, and produce a balanced and unified melody of life with rhythmic purpose and in the harmony of the Spirit of God.

Ye Quakers, reach you out into all the modern arts and sciences, cultivate the modern special graces, bring into your meetings the modern instruments of life and weld them into a larger harmony of life, directed by the Spirit within. Your Quaker forefathers achieved an inward and outward harmony in a simpler society, just as the musicians of their day achieved musical harmony with fewer instruments and simpler scores. We are challenged to meet the greater complexities of modern life. We cannot do it by clinging to the fewer and older instruments. We must build up a full modern orchestra, we must play a complete modern symphony. For if we do not do this, the directing Spirit within us cannot send forth the richest and most harmonious melodies in sufficient volume to reach all that might be comforted or inspired.

But be you always mindful that in the modern orchestra of life there is greater need for inner control than ever. You must follow the practice of cultivating the inner life and responding to the Spirit of the Great Director.

Detroit, Michigan.

We Go Forward Unafraid

*(From Message to the Churches by
the Federal Council)*

GOD'S revelation of himself in Holy Scripture, and his continued guiding presence in the history of the Christian Church, give us faith to believe that in the very turmoil of our age the eternal God is present and seeking even now to reveal himself to men anew in fresh and vital ways. "God is not dead nor doth He sleep." His creative presence in the physical universe is being made plain to us more clearly day by day through the increasing insights of science into the vast orderliness of nature, while the power and inevitability of his moral laws stand out in ever sharper outline as we come to recognize his guiding and redemptive activity in the history of men and nations.

Increasingly we come to see his laws not only in the natural order but in human relations, in economics and social welfare and moral standards. We can no more evade these moral laws of God than we can ignore the laws of chemistry and physics. "We cannot break God's laws, we can only break ourselves against them." "Nothing is so powerful as an idea whose hour has struck," and we believe that the hour has struck for a positive and commanding summons to our generation to recognize, honor and obey the living, ever-present, eternal and contemporary God whose voice, heard of old through prophets and apostles, comes afresh to men today out of the very events and issues of these times.

Until we find the God who is working out his purposes in spite of all the personal and social sins in the world, and are found of him, we begin at no beginning, we work to no end. But, with the Church's historic experience of God renewed and reilluminated in our own day, we go forward unafraid.

UPON THE ROCK OF THE BELOVED COMMUNITY

BY JAMES A. CONEY

The thought that has been pressing itself upon me of late is that of the contrast between the ideal and the actual in our meeting groups. I never could have realized this without traveling as I do from group to group throughout New England and getting to know intimately the membership of our Meetings.

There is a group within the group, an inner circle. Becoming conscious of this fact I discovered in my general reading that other people have recognized the inner circle. Bishop Masterton speaks of the group as the "Beloved Community." A. B. Bruce calls it, "The Friends of the Bridegroom"; Ian Maclaren, "First Order Christians"; Canon Streetter, "The Fighting Aristocracy."

In the old world Bible story of Abraham praying God not to destroy the righteous with the wicked, God said, "I will not destroy if ten righteous can be found in the cities." So small a group, but a righteous group, saves the cities.

The pessimist thinks we are living in the worst days of evil ever known. The Church is a dying community, he says. Let him live on intimate terms with the Church group and he will discover a group within the group, an inner circle, "The Fighting Aristocracy."

Our Lord was referring to this "Beloved Community" when he said, "Upon this rock I will build my Church, and the gates of Hell shall not prevail against it." And what is it that marks this "inner circle" off as giving it such a permanency? May I suggest the following.

Members of the "Beloved Community" are wholly given up in amazing devotion to Jesus Christ. Each of them has had an unforgettable experience in Christ. They will never feel thankful enough for what Christ has done for them. Nothing breaks their spirit. They rejoice with Him, suffer with Him, countless numbers have died for Him. They live constantly in His abiding presence. They are humble, meek, and oftentimes conscious of sin and failure, but they "have an anchor of the soul which is sure and steadfast."

Dr. Masterton in his book, "Christianity of Tomorrow," says: "There is an invisible Church vastly greater than the Church on earth: the Church of the first-born who are enrolled in heaven and the spirits of just men made perfect. The Church on earth is that part of the great army of God which is on active service." I make bold to say that the long story of lovely deeds, the enriching of society, the many reforms of the social order, the caring for the poor and weaker brethren, have their roots in the "Beloved Commu-

nity"—"The Church of the First-Born."

The loveliest thing about becoming a member of the "Beloved Community" is that the only qualification is one's conscious feeling of need—the need of saving grace. The Church is a home for the hungry, the heavy-laden, the weak, the sinful. "He hath filled the hungry with good things, but the rich He hath sent empty away."

Hugh Redwood in his third book, "Kingdom Come," tells a beautiful story of a woman Salvation Army officer crossing Tower Bridge, London, on one of her many errands of mercy, when she was surprised to hear one of the many women flower sellers calling from the gutter, "Hi, lady, won't you ask your God to help us sell our flowers? We have little children at home to feed." The Salvation Army worker stopped and said, "Yes, I'll do that," and there while the traffic thundered on its way, she bent her head and prayed: "Heavenly Father, we thank thee for making these lovely flowers. Won't you help these women sell them?" Then with a "God bless you," she passed on her way. The flower seller reported later that all the flowers were sold within an hour. And later, three members of her family were members of the "Beloved Community."

Methuen, Massachusetts.

"A LITTLE LEAVEN"

Answering a consistent demand for plays that deal with social relations, the Department of Race Relations of the Federal Council of Churches has just published a short interracial play entitled "A Little Leaven," written by Elsie Lineweaver and Mary Reed.

The setting of the play is a Metropolitan business office to which an attractive Negro girl, graduate of a church college, comes looking for employment as a stenographer. The head of the firm is the chief benefactor of the college and in the Commencement address, when this girl graduated, encouraged the students to feel that education had opened the door of economic opportunity. His consternation when his own words are brought back to him, the attitudes of the office force and the working out of the problem with the aid of an interested office secretary, plus the personality of the young Negro girl, are well developed during the two acts. A third racial angle is given by a Mexican student who is a beneficiary of the business man.

The play is realistic and not at all preachy. It is easy to produce and in itself is a worth while interracial project.

"A Little Leaven" can be secured from the Department of Race Relations, Federal Council of Churches, 105 E. Twenty-second Street, New York City, New York, at 15 cents a copy.

THE LATCH STRING IS OUT AT PENDLE HILL

Pendle Hill, near Wallingford, Pennsylvania, continues to have an interesting stream of visitors. Bob and Dora Willson, who are working as Friendly advisors in the Tygart Valley Homesteads, recently spent two or three days at the School on a brief trip to Philadelphia and New York. Margaret Knollenberg of Richmond, Indiana, spent a few hours as a guest of Homer and Edna Morris. Anna W. Friedman of Newton Centre, Massachusetts, a member of the Boston Friends Meeting, paid a brief visit to the School to make arrangements for attending the summer session. Applications and inquiries from various parts of the country are beginning to indicate that another interesting and widely-varying group of students will be gathering for the four-week term which opens on June 27th.

On Thursday, April 27, the Lake Avenue Choir of Rochester, New York, a group of sixty singers under the direction of Professor G. A. Lehman, formerly assistant director of the Westminster Choir, stopped at Pendle Hill for lunch, and sang a few numbers. "Dad" Lehman was for several years the beloved Professor of Music at Earlham College.

The Spring meeting of the Pendle Hill Board was held on Saturday, April 13. After the usual business session in the afternoon, most of the Board members remained for a social evening with the resident students. As part of the program, Kikue Kurama read in Japanese, then translated and interpreted a number of Japanese poems. One especially popular one was translated: "The mosquitos in my house are small. This is the best hospitality I can offer you." Shomi nath Shastry read a few poems by Rabindrinath Tagore, both in Hindu and English. Nobuo Kusama sang some delightful Japanese folk songs.

Friends who are interested in visiting Pendle Hill are invited to communicate with Grace Rhoads, the hostess. Pendle Hill wants Friends to know that it is glad to have visitors whenever they can come. A small map which indicates the exact location may be obtained from the office here. Tea is served every day at four in the afternoon.

FROM VERMILION GROVE QUARTERLY MEETING

Friends at Vermilion Grove, Illinois, are happy over the return of Austin Osborn, pastor, to his work, he having been ill for two months. During his enforced absence, the morning services have been in charge of Mildred E. Thomas, Mary L. Canaday, and others. The evening meeting has been combined with the

Christian Endeavor with a leader from each group.

With Ralph and Leah Lawrence, pastors of the Ridgefarm, Illinois, Meeting were engaged in revival services elsewhere, resident ministers and pastors in the Quarterly Meeting served the Meeting most satisfactorily in the Sunday meetings, and members of the local church carried the work along at mid-week meetings. An evangelistic campaign conducted by Luther T. Addington of Kokomo Quarterly Meeting early in January was a time of great refreshing.

Vermilion Quarterly Meeting was especially blessed in its April sessions in the attendance of Errol T. Elliott, of the Five Years Meeting Staff. His messages on Friday and Saturday were most helpful. Under the direction of the Young Friends division of the Quarterly Meeting, he held meetings for the young people on Friday and Saturday nights at Ridgefarm. On Sunday he preached at Vermilion Grove. This was Errol Elliott's first visit to Vermilion Quarterly Meeting and the hope is expressed on every hand that it may not be his last.

More than four hundred people attended the pageant-drama, "Let There Be Light," presented at Vermilion Grove on the evening of April 14, in place of the regular Quarterly Sunday School Conference. The pageant was given by the Sunday Schools of Vermilion Grove, Georgetown, Ridgefarm, and Pilot Grove, under the direction of Mary L. Canaday, Superintendent of Religious Education, and her program committee.

The pageant is published by the American Bible Society and has for its theme the effect of the coming of the light of the Bible into the world. Its three parts, "The Dawning of the Light," "The Triumph of Light," and "The Shining of the Light," portray this theme by episodes and tableaux in a most effective way. About sixty characters beside the choir are required for the presentation.

CARTHAGE MEETING NOTES

One week's pre-Easter evangelistic services were conducted by the Carthage, Indiana, Meeting. For the first two evenings of the meetings, our guest speaker was Donald Spitler, pastor at Spiceland. His services were appreciated, and also the music by the groups of singers which he brought each evening. The other services were conducted by the pastor, James R. Furbay, and the music by our own people. By Easter day, six had requested membership in our meeting.

On the Sunday evening before Easter, the musical group of the Friendly Circle, in white robes, presented beautifully

the Easter cantata, "The Everlasting Life." It was appropriate and impressive.

In March, we had another of our monthly "Larger Fellowship" Sunday evening services. After a light lunch served at six o'clock, and a period of friendly fellowship, the pastor conducted a forum. Significant questions were asked and discussed. The question calling out the greatest interest from the audience was: "Who should make the standards for young people, their parents or the young people themselves?" Discussions were both interesting and profitable.

Our minister delivered the high school baccalaureate address here on a recent Sunday evening.

Plans are under way to do some extensive repairing and improving on both the parsonage and meetinghouse.

It is not in life's chances, but its choices, that happiness comes into the heart of the individual.

United Work Report

April 1, 1934, to March 31, 1935

Received from Yearly Meetings:

Baltimore	\$ 4,117.58
California	107.00
Canada	270.00
Indiana	8,131.35
Iowa	4,820.28
Kansas	1,309.45
Nebraska	327.80
New England	2,372.07
New York	2,994.66
North Carolina	2,714.99
Western	5,959.67
Wilmington	2,147.66
Oregon	178.94
Received from Other Sources.....	4,965.41

Total Receipts\$40,416.86

Distributed to Boards and Agencies:

American Friends Board of Missions.....	\$35,180.17
Peace Association of Friends in America.....	398.16
Board of Young Friends Activities.....	647.90
Board on Prohibition and Public Morals.....	119.75
Board on Education	79.36
Board on Religious Education.....	337.10
Fund for Aged Ministers and Missionaries.....	2,476.35
Cooperative Fund	755.49
Emergency Fund	422.15
Bank Service Charge	.43

Total Distributions\$40,416.86

MINISTERS' AND WORKERS' CONFERENCE

The Ministers and Workers Conference of Western Yearly Meeting is to be held at Mooresville, Indiana, May 7, 8, and 9. Three Bible Hours and an evening address on Wednesday will be given by a guest speaker, Professor J. Raymond Shutz of Manchester College. Other addresses will be given by Ruth E. Haworth, E. T. Albertson, and Jesse R. Johnson, while the following ministers of the Yearly Meeting will have part in sermons, addresses, devotionals, etc.: Albert L. Copeland, Arthur J. Haworth, Mary Hiatt, Bertha E. Day, Bernice O. Riddle, O. Herschel Folger, Lewis E. Stout, Leah Lawrence, Elmer H. Brown, Frank V. Stafford, and I. Lindley Jones. The music of the Conference will be in charge of Lewellen and Florence Lockwood, and a young Friend, Wilna Moon, will lead the devotional one morning. The sessions will begin on Tuesday afternoon at two o'clock and continue through until Thursday noon.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest.

AN URGENT MATTER PRESENTED BY ENGLISH FRIENDS

Editor, THE AMERICAN FRIEND:

Nearly twenty-four years ago, Thomas Hodkin made it his concern that the Society of Friends should eventually become the owners of the historic home of Swarthmoor Hall, which in the early years of the Society was the cradle of the Quaker movement. Joined by a small group of Friends, he raised a sum of money to effect this purpose and made arrangements by which on the decease of the present owner the Society will have the option of purchasing Swarthmoor Hall and the little estate which goes with it.

In recent years the growth of the suburbs of Ulverston threatens to destroy the rural character of the neighborhood. The funds now in the possession of the Society for the purpose of effecting the purchase will not suffice to buy certain fields adjoining the estate, which are now in the market, and if developed by speculative builders will alter the outlook and destroy much of the charm of the home of Margaret Fell, where George Fox lived with her after their marriage in the brief intervals of his missionary journeys.

If this historic spot is to be preserved, not only as a memorial of the past, but as a home of peace at which Friends may gather for conference and for refreshment of body and spirit, it is of great importance that the country aspect should be maintained and that buildings should not be put up within sight of the Hall which would interfere with this.

A pasture field of eleven acres in front of the Hall is now for sale and the owner is willing to allow the Society of Friends to purchase it at the price she herself gave for it, namely £1100. Another field of six and a half acres adjoining, of equal importance, can be secured at the same price (£100 per acre). If let as pasture these fields will produce a return of about two per cent per annum on the purchase price and would add to the funds available for the purchase and maintenance of the Hall when the time for exercising the option of purchase arises.

The need is urgent. If these fields are bought by speculative builders, lasting injury will be done to the whole surroundings of Swarthmoor Hall. If they are purchased for the Society, should any buildings eventually be necessary or de-

sirable they can be limited and controlled, so as not to interfere with the view from the Hall, the main section of the fields remaining as pasture, or be planted with trees. The expenditure of some £1800 now may thus save not only to the Society of Friends, but to the nation and a wider world an historic heritage of unique importance associated with the memories of almost all the leaders of early Quakerism, and in particular with the beloved figures of George and Margaret Fox.

Contributions to the purchase fund should be sent to the Recording Clerk (William F. Nicholson) Friends House, Euston Road, London, N. W. 1.

The Committee earnestly hopes that Friends will not fail to respond to this appeal.

W. HANBURY AGGS,
Clerk to the Swarthmoor Hall
Purchase Fund Committee
T. EDMUND HARVEY,
Member of Committee.

HONORING THE HEROES OF PEACE

Editor, THE AMERICAN FRIEND:

Services of Remembrance for Heroes of Social Construction constitute a mode of honoring the dead whose claims to honor have long been overlooked.

Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers and others, upon whose risks and sufferings life depends, form an army larger than any fighting force of which history has record. It is an army serving without intermission and knowing no armistice, an army that endures both pain and privation. It numbers its losses of life by the tens of thousands every year, and its other casualties by the hundreds of thousands. It goes to its hard, perilous battles without decorations and without honors; it does not wait for

"The roll of the stirring drum

And the trumpet that speaks of fame."

Yet it is the army of our real national defence, our defence against hunger, cold, sickness, exposure, disorder, exhaustion, extinction; ultimately perhaps our true defence against foreign foes. Enabling us to supply all the world with things of necessity, comfort and beauty, the army of social construction makes the rest of the world unwilling to be our foes.

Shall not we who honor the army that slays, all the more honor the army that heals and preserves? We acclaim the

heroism of the fighter. Shall we not acclaim the more beneficent heroism of the worker, the investigator, the mother?

To this end the Peace Heroes Memorial Society, founded in 1926, has been continuing the annual Services of Remembrance for Heroes of Social Construction begun May 30th, 1923. These services are held at Spring Grove Cemetery, Cincinnati, Ohio, on the morning of every Memorial Day. The graves decorated have been those of a factory worker, a railroader, a policeman and a fireman who lost their lives in the discharge of their duties, and of a woman who died in childbirth.

Information and suggestions will be furnished free of charge to anyone addressing a request to the Peace Heroes Memorial Society, 842 Lexington Avenue, Cincinnati, Ohio.

ABRAHAM CRONBACH.
Cincinnati, Ohio.

A GOOD WILL MOVIE

Editor, THE AMERICAN FRIEND:

A cartoon style motion picture has been produced presenting an interesting approach to the timely topic, "World Peace—War—Waste." This new film has been made to help local groups to intensify their program on World Peace. It clarifies the disarmament problem, and impressively presents the economic waste of war. It was produced by the Good Will Pictures, Inc., (a non-profit organization), and is being distributed by the Y. M. C. A. Motion Picture Bureau at 347 Madison Ave., New York, and 19 South LaSalle Street, Chicago.

A small group of women intensely interested in the abolition of war and its wasteful results have made this splendid working tool possible. The National Council of the Young Men's Christian Association welcomes the opportunity to further this cause by releasing this picture through its Motion Picture Bureau.

GEO. J. ZEHRUNG,
Director, Motion Picture Bureau.

SHE NEVER WAVERED!

From the quarterly news bulletin of the Indiana Avenue Meeting, in Chicago, we take the following: "Erich Freund is a photo-engraver by trade. In his trade journal is the speech of Walter M. Citrine, President of the International Federation of Trades Unions, which he made before the American Federation of Labor. Mr. Citrine told of the trade unions of various countries raising a fund to help sufferers in Austria, especially Vienna. The International Federation began to distribute \$15,000 worth of supplies a week. Mr. Citrine continues: 'Then we found that our workers were being arrested. We found that our people, whose only crime was that they were helping distressed

families, were put into prison, and consequently we had to practice some other means of relief. We went to that great institution, the Quakers, the Friends organization, and we found there a modest, unassuming American woman, a Miss Cadbury, who was willing to risk the prestige of her organization—and don't forget there are many critics of her action—she was ready to put her organization at our disposal and go on as our agent in the distribution of that relief to humanity, and to her everlasting credit she never wavered."

FLORENCE T. STEERE

The death of Florence Trueblood Steere on Third Month 21st, 1935, touches wide Friendly circles. Struck by an automobile near her home in Haverford, Pennsylvania, she died the following day in a Philadelphia hospital.

Life, for Florence Steere, held such infinite variety! Her days were filled with a joyous kaleidoscope of charities, committees, friendships, and family ministrations. Hers was a boundless enthusiasm in its literal sense. She lived and worked in the power of an indwelling Spirit.

She was born Florence Esther Trueblood on Ninth Month 9th, 1883, near New Vienna, Ohio. From the farm of her grandparents, Israel A. and Sidney H. Terrell, her parents, Benjamin F. and Sarah H. Trueblood, moved the next year to Oskaloosa, Iowa, where her father was President of Penn College. In 1892, Benjamin Trueblood was appointed General Secretary of the American Peace Society with headquarters in Boston, and the family came East.

Peace, education, Christian missions, breadth of outlook were bred into the very fibre of Florence Steere by inheritance, training, and associations. Quaker principles and deep Christian experience provided the background on which she built her own beautiful life of happy service to others. Her girlhood home in Roxbury, and later in Newton Highlands, drew men and women distinguished in every field of charitable endeavor. It was a gathering place for the great in spirit and these were her models, her tutors, her friends. As her father's influence expanded to international fame, she was his frequent companion. In 1905 she attended with him the International Peace Congress in Lucerne on her first of several trips abroad in the interest of peace.

Few women of intellectual gifts have been more fortunate than Florence Steere in their formal education. She was a student at the Girls' Latin School in Boston, where thorough college preparation in the classics and modern languages, in mathematics, science, and literature, was received and a foundation of fine

scholarship well laid. Entering Boston University College of Liberal Arts, she fell heir to the privilege of instruction under such men as Borden P. Bowne, philosopher and friend, and Dallas Lore Sharp and E. Charlton Black, who discovered to her enthusiastic mind "wells of English undefiled" and provided a never-ending joy in literature in its relation to life. In 1905 she was graduated with honors and the coveted Phi Beta Kappa membership.

Florence Steere was a "born" teacher. Her first appointment was in the High School in Southboro, Massachusetts. From there she came to the Germantown Friends' School where she remained for four years in the French department under Stanley R. Yarnall. Her love of



teaching found renewed expression in later years. As the mother of two sons she was ever ready to put aside pressing tasks to share with them the hidden joys of their textbooks.

Following her marriage to Jonathan M. Steere on Ninth Month 9th, 1910, Florence Steere entered upon her life of widest usefulness. Her home in Haverford became a Mecca to traveling Friends. Neighbors in spiritual or material want, regardless of color or creed, sought her constantly and never in vain. She endeared herself to her summer neighbors in Harrisville, Rhode Island, brightening their lives with unnumbered kindnesses and slipping with perfect ease into the tenor of their ways.

Her devotion to peace was unshaken by the War. Rather it intensified her efforts to make known the better way of arbitration. She traveled, she spoke, she organized. She became an active member of women's peace movements, notably as financial chairman of the Na-

tional Executive Committee for the Cause and Cure of War.

The more she did, the more life brought her to do. Her sympathy flowed in ever deeper channels toward incurable sufferers, the blind, the needy aged. She was treasurer of the Philadelphia Home for Incurables, a director of the Home for Indigent Widows and Single Women, and a director of one of Philadelphia's oldest charities established by Friends, the Female Society for the Relief and Employment of the Poor. For seventeen years she had served as a member of the Committee in charge of the Friends Select School in Philadelphia, being its recording clerk for the last five years. Her concern for decency in government led her into politics. She was Republican committeewoman from her district and the personal friend of a large constituency, many of whom were of the colored race which had her special affection. These, to mention but a few of her interests, filled her days with labor. Yet she was never too busy for her intimate friends and family. She was ever a charming companion, a wise counselor, a woman of thoughtful insight and wide appreciation.

The large Haverford Meetinghouse was filled to overflowing for the simple Quaker memorial service on Seventh Day, the 23rd. They came from all quarters and all classes, representing many faiths, and were as one in sorrow for the death and in praise for the life of a friend. The ministry was by George A. Barton, the friend of her childhood, Rufus M. Jones, and Stanley R. Yarnall.

The next day her New England friends gathered in the Chepachet Union Church, Rhode Island, where Florence Steere was wont to worship during the summer. It was a community outpouring. The service was conducted by Eldon G. Bucklin, who as local minister had learned to know the vitality of her Christian life, to which he testified. Hornell Hart, from Hartford Theological Seminary, and Watson Woodruff, of the South Manchester, Connecticut, Congregational Church, shared in the Scripture readings and prayers, while choir and congregation joined in singing hymns she loved in life — "More love to Thee, O Christ," "Abide with Me," "In the Garden."

She rests now in the old Burrillville Meeting burying ground at Mapleville, Rhode Island, near to the Steere homestead.

"And yet, dear heart!
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning
hand?"

JOHN F. REICH.

Haverford, Pa.

ANNA J. GODDARD

At her home in Brunswick, Maine, March 3, 1935, occurred the death of Anna J. Goddard, aged seventy-seven years. She was a birthright Friend, a teacher in her younger days, and always a faithful worker in the Meeting. She taught in the Sunday School, was Sunday School Superintendent, for twenty-five years was Monthly Meeting Clerk, and for many years an Elder and Trustee. Her Christianity was not alone her belief, it was her life, manifesting itself in her keen insights, her fair judgments, and in loving words and deeds, the grace, dignity and beauty of her spirit hallowing her very presence. For many years the Meeting has relied on her counsel in both material and spiritual matters.

No Christian worker was with her long without realizing that she was an Elder, as the Discipline says that Elders "are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise. . . to discern the spiritual gifts that any may receive and to encourage their exercise and development. . ." Especially was her care made evident to young people in her own gentle way, and many a loving note in her clear, beautiful handwriting has gone out with her prayers. She was indeed a living evidence of the Indwelling Christ. Her mind to the last was young, open, and hungry for truth; she was eager to understand the newest discoveries, inventions and events, and above all spiritual truths of the God whose ways are higher than our ways.

Her strength had been failing for months, and a short period of severe suffering brought the end. The passing occurred on Sunday morning just as her loved Meeting was drawing to its close, and the beautiful hymn, "Lead Me Gently Home, Father," was being sung with her in mind. A fitting funeral service was held in the South Durham Meetinghouse and was conducted by the pastor, William Prideaux, who feelingly testified to the helpfulness of her life, of her sympathy, understanding and prayers. She is survived by an only brother with whom she lived, and by a Meeting which mourns her loss.

LINDLEY M. STEVENS

Lindley Murray Stevens, whose death occurred March 19, 1935, at Wolfton, South Carolina, at the age of seventy-three years, was a valued member and minister of New York Yearly Meeting. He had been a recorded minister for about forty years.

Born in East Farnham, Province of Quebec, Lindley Stevens was the son of Hiram and Rachel Barton Stevens. He received his education at Oakwood School

and at Haverford College, from both of which he was graduated. He was married in 1898 to Elizabeth Colton Ferris of Poughkeepsie, New York, who died in 1925. About two years later he married Lucile Patrick, who survives him.

He was active in the work of the Yearly Meeting—an interesting and helpful participant in the deliberations at the annual sessions, and for some time Clerk of the Permanent Board. At two different times he held positions in the Yearly Meeting School, first while it was at Union Springs, and later after it was removed to Poughkeepsie.

His was an upright and faithful life in service. His sincere and practical faith in Jesus Christ was evident in all his associations and activities, and his public ministry was inspiring and helpful. In 1932 he removed with his wife to her home in Wolfton, where he lived a quiet life, gradually failing in health. After a painful illness of many weeks, he passed on to the joy and service beyond.

"SABACHTHANI"

BY FRED LEWIS RYON

Though, for a time
Fierce clouds may seem to hide,
The face of Love;
Yet, in their depths may ride
I-n-v-i-s-i-b-l-e,
The Source of Life and Light,
Forcing the way,
Through troubled dreams of night,
To sun-lit day.

God's face is there
Though veiled by mists and shade:
He holds the reins—
My soul, why be afraid
Or shrink the test?
What if, but clouds are seen?
Soon will appear
Their lining's silv'ry sheen,
And skies will clear.

Have faith in God:
Faint not though cynics sneer
Who, blinded are—
Reach up; Thy Father's near
And, out of the cloud,
To meet thy direst need,
Will reach a-down
To bring thee thy just need
Spite thund'rings loud.

Cease not thy song:
Clouds will not ever last
To hide Love's face:
Trust 'til the gloom be passed;
Nor yield to doubt,
But plow and sow and reap,
Nor duty shun—
Thy tryst with heaven keep,
'Til shines the sun.

Green Cove Springs, Florida.

RECENT OCCASIONS AT
FOUNTAIN CITY

On Palm Sunday, April 14, George N. Hartley, ninety-one years old, preached his "birthday sermon" at Fountain City, Indiana, Meeting. He preached with his usual vigor and clearness, giving an outline from the Bible record of Christ as King. His message was appreciated by the goodly number present, including several from other places who attended especially to hear him.

Recently, Fountain City Friends had a church night in honor of their basketball team, with a supper and social good time.

Russell Burkett, pastor, completed his series of sermons leading up to Easter week, when he preached every night. His excellent messages were given in a deeply spiritual and earnest manner, and the meetings were a blessing to those who attended.

Easter morning the meetinghouse was beautifully decorated, and during the Junior Church hour a very effective program was given by the little folks, followed by a splendid sermon.

On the evening of April 14, Friends adjourned regular services and attended the Methodist Church where moving pictures of the Passion Play were shown at two different hours before a full house.

GOING OUT AND COMING IN
AT SEATTLE

Friends Memorial Church in Seattle, Washington, is observing a pastoral change in the going of the Careys and the coming of the Murphys.

Gervas and Amy Carey "closed their umbrella" (from our rain and fog) and motored forth to Wichita to get the dust of Kansas on their shoes. For more than five years they were with us; and now we release them from this race well run to enter other fields of labor.

As March was truly marching out, an impressive service marked this day of worship when Gervas Carey formally introduced eight tiny children who came to us during his regime; and as they faced the audience in arms of loving parents, these innocent and smiling faces gave to all a spirit of hope and bright promise for the future.

The coming in of April brought to us William Murphy, his wife, and their two children, from Idaho. His initial message had an optimistic, salutary effect, with a wholesome note of Christian cheer. He and his gracious wife gave every promise of falling easily into the path of labor and duty and fellowship with Friends of Puget Sound.

A pleasing development will culminate at the next Monthly Meeting, when eight adults and six associate members will come into the Quaker fold.

GERTRUDE SHINN.

QUAKERDOM • AT • LARGE

Margaret T. Carey of Homewood Meeting is Chairman of the Commission on Social Service of the Baltimore Federation of Churches.

* * * *

Announcement is made by the London *Friend* that Herbert G. Wood, well-known English Friend and Director of Studies at Woodbrooke School, is undertaking to write the biography of Dr. Henry T. Hodgkin. It is hoped that publication may be possible in the late Autumn of this year.

* * * *

Included in the Associated Press story covering the recent student anti-war strike, which was circulated all over the country, was the statement that two harmless pistol shots were fired at Haverford College! We have been expecting some pert paragrapher to admonish the Main Line Quaker College to try disarmament by example.

* * * *

George N. Hartley of Fountain City, Indiana, would like to acknowledge with a special message of thanks and good will the loving greetings he received on the occasion of his recent birthday anniversary, his ninety-first. He writes: "The Lord has been wonderfully good to me. He has kept me all these 33,000 days and has given me strength to be up and going on every one of them."

* * * *

Our Friend, Leannah Hobson, of Whittier, California, is to be a delegate to the conference of the Woman's Missionary Union of Friends in America, to be held beginning May 16 in Wichita, Kansas. Following this gathering she plans to visit Indian missions in Oklahoma and then come to Indiana, expecting to attend both Western and Indiana Yearly Meetings, and also the sessions of the Five Years Meeting.

* * * *

Walter L. Collins has completed the three-year term as President of Wilmington College for which he was elected. At a recent meeting of the Board of Trustees, he was unanimously reelected for an indefinite period. From the viewpoint of an outside but deeply interested observer, we would surmise that if the Board could always face decisions as easy as this, membership thereon would be an unalloyed and continuing joy.

* * * *

Percy M. Thomas, minister of the Friends Meeting at Des Moines, Iowa, was with relatives in Richmond during the week preceding Easter, and visited the Central Offices. Last summer Iowa Methodists called upon him to give a course on the fundamentals of Peace at

their young people's conference, and have repeated the invitation for this year's conference. He welcomes the opening thus afforded and is finding it a very fruitful opportunity.

* * * *

It is evident that Friends on the Pacific Coast do not welcome the kind of "protection" that is offered by the great naval demonstration in the Pacific. At Whittier, California, Paul Smith, Roy Van Deman, and others, arranged for a post-card shower for the President, the cards, bearing individual signatures, reading: "I earnestly hope you will either cancel the North Pacific naval practice or bring it nearer home." On a recent Sunday morning at Newberg, Oregon, Cecil F. Hinshaw, after ably presenting the subject, distributed for personal signature and mailing, one hundred letters of protest which he had prepared, all to be sent to the White House.

* * * *

Supplementing our recent announcement of the removal of Gervas A. Carey from Seattle, Washington, to Wichita, Kansas, to resume connection with Friends University, our Wichita correspondent informs us that Bible study at that institution is to be broadened in its scope by the establishment of a Bible School, with Gervas Carey as Dean, J. H. Langenwalter and John D. Mills to continue their present connection as members of the Bible School Faculty. The new arrangement becomes operative with the opening of the academic year in September. Meantime Gervas Carey will do field work in the Yearly Meeting in the interests of the institution.

* * * *

Greatly concerned over the increasingly tense international situation, Friends of London Yearly Meeting met in a special session of the Meeting for Sufferings on April 4 to counsel together and to survey courses of action they might take. It was agreed that little hope could be put in governments, which could see no solution to the war problem but gigantic preparations for more war. The prospect was "black and dangerous," with the chance of a flare-up at any time. "But," as expressed by one Friend, "one glorious fact on the other side was that the peoples were now much more pacific in mind. They were convinced of the wrongness of war and ready for other steps."

* * * *

Robert H. Dann, Assistant Professor of Economics and Sociology, Oregon State College, Corvallis, Oregon, is the author of a monograph just published, "The Deterrent Effect of Capital Punish-

ment." It presents the results of a study made last year by Robert Dann as a member of the Seminar in Criminology at the University of Pennsylvania. Its importance lies not in any definite conclusions arrived at on this controversial subject, but rather in the development and presentation of a scientific method of assembling data for the further study of the question. The booklet is published by the Committee on Philanthropic Labor, Philadelphia Yearly Meeting, Race Street, and copies may be had by addressing the Central Bureau, 1515 Cherry Street, Philadelphia.

* * * *

Following a visit at Wilmington, Ohio, with Meeting and College Friends, Raymond Binford spent some days at Richmond and Earlham College, April 17 to 22, in pursuance of his study of the two-fold question of our Meeting leadership, and of the state of religion on our college campuses. Some very stimulating conferences were held that were mutually helpful. Joined further west by his wife, Helen T. Binford, he proceeds through Illinois to Oskaloosa, Iowa, and to Central City, Nebraska, and thence through Idaho to Oregon and Newberg, which he plans to reach by May 22. The last of May and first few days of June are reserved for Sacramento, Berkeley, and Whittier, California, with return eastward by way of Wichita and Friends University.

* * * *

Arthur G. Dorland, Presiding Clerk of Canada Yearly Meeting, and head of the History Department of the University of Western Ontario, at London, Canada, since 1920, has been honored by being elected a Fellow of the Royal Society of Canada—one of the highest honors that may come in Canada for scholarship. The *Free Press* of London states that Dr. Dorland has had an "outstanding career in his chosen department of history," not only as a teacher, but as author of several works and articles on historical subjects. He is a son of John T. and Lavina H. Dorland, and was born in Wellington, Prince Edward County, in 1887. In London he has also been associated with civic societies and is a past-president of the League of Nations Society. One of his outstanding works is, "A History of the Society of Friends in Canada," published in 1927 by Macmillan Company.

* * * *

Walter R. Williams, formerly on the foreign mission staff of Ohio Yearly Meeting in China, who is at present pastor of the Meeting at Damascus, Ohio, and editor of *The Evangelical Friend*,

has been appointed General Superintendent of both the China and India Missions by the Missionary Board of his Yearly Meeting. He will probably sail from the United States in mid-summer, going first to China and then on to India, in his work of supervision and direction. His Board announces that he is expecting to make a careful study of both fields, on which some difficult and distressing problems have arisen, and that whenever he is prepared to make a report he will probably return to America and present his findings in person to the Board and to the Yearly Meeting. On the strength of that report, the Board hopes to be in a position to work out a future policy for both Missions.

* * * *

Few books of the kind are so widely known and appreciated among Friends as "A Book of Quaker Saints," by L. Violet Hodgkin, has long been. In 1922 she was married to John Holdsworth, a well-known Friend of two hemispheres, who commuted, as it were, between England and New Zealand. In its issue for April 5, the London *Friend* carried the announcement of his death, at Falmouth, at the age of eighty-five years, along with a sketch of one who was known as "the best-beloved Friend in the Southern Hemisphere." The sketch is headed with the lines from the old ditty, "The bairn that is born on the Sabbath Day is happy and lucky and good and gay," and starts with, "John Holdsworth was a Sabbath bairn, and these words are his best portrait." We readily verify this tribute, for it was our privilege to meet John Holdsworth at the London Conference in 1920, when, with others, he and the writer were Conference guests of Barrow and Geraldine Cadbury at the Great Eastern Hotel. We found him to be all that this tribute implies, and were much pleased, two years later, to read of his marriage to Violet Hodgkin.

* * * *

An unusual broadcast is to be made by the British Broadcasting Company, London, on May 7 and 8, when "The Trial of William Penn," a play compiled from the original records at Friends House by Leslie Bailly, a Friend, is to be presented. Leslie Bailly's first work for the B.B.C. was the dramatization of Dickens' "Christmas Carol," broadcast in 1924. His radio plays have included the pacifist drama, "The Fantastic Battle," which has "gone on the air" in Sweden and in America as well as in England, and several series of "Scrapbooks." The trial of Penn and Mead as it occurred in 1670 has been condensed into a radio play of an hour's duration, with some simplification and explanation. Between the various sittings of the Court, which ran through four days, short scenes in the Penn home have been interpolated, to give some knowledge of Penn's personal-

ity and of the background of Quakerism against which the real-life drama of the trial is enacted, since among the B.B.C. audience of some millions, Leslie Bailly thought that only a small minority could be expected to be conversant with the situation as historically existed. This broadcast is an interesting item announced in the London *Friend* for April 5th.

* * * *

When he was in Richmond last week attending the Mission Board meeting, it was our pleasure to have a visit with Emory J. Rees, who, with his wife, was a valued member of our Mission in East Africa for many years. The Rees family has been located for the past nine years on their small place near Urbana, Illinois, which has given their children the educational advantages offered by the



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COMMENCING with the 1934-35 year, Houghton College is announcing a special scholarship offer which should be most interesting to both successful and unsuccessful scholarship students in secondary schools.

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State University. Dorothy took her degree there two or three years ago, and is now married and living at Georgetown. Keith is a Sophomore, but will be able to finish his course in another year if he so desires. It is a case of like father like son, so he is a shark in linguistics, and is making a record in modern languages. While retaining their membership at Vermilion Grove, the Reeses are affiliated with the Urbana Congregationalist Church, in which they find ample opportunities for service. Emory teaches an adult Bible School class of some seventy-five members, and in a wider field gives courses in leadership training in the city. He is especially interested in boys' activities, and devotes a great deal of time to Boy Scout work, being District Scout Commissioner. Knowing that it would be of great interest to their many friends, we wormed this information from Emory, who is rendering all this service as modestly, and as effectively, as he did his invaluable service on the African field in former years.

NEWS OF OUR MEETINGS

Fall Creek Friends in Wilmington Yearly Meeting held a sunrise service at the church on Easter morning at six o'clock. The Christian Endeavor had charge of this meeting. Afterwards, an Easter breakfast was enjoyed at the parsonage with the pastor, O. Perry Bantz, and his wife. Forty-three were present, and after the breakfast the young folks took part in an Easter egg hunt on the lawn. Attendance at Sunday School and preaching service was 110. The pastor gave the Easter sermon and the young people gave some special music.

* * * *

Since Greenfield, Indiana, Friends are carrying on without a resident pastor, services on the first Sunday of each month have been in charge of the Missionary Committee, and have been more especially for the children. On April 7, Harriett Brown, Superintendent of Missions in the Bible School, presented a program of, song service led by the Junior Vested Choir, a dialogue, and a very practical and educational demonstration by Dr. Mary L. Bruner, showing the effects of alcohol on the human system. On April 21, a large and appreciative audience enjoyed the Easter service. Charles N. Franklin of Anderson was present, and his message was a challenge and an inspiration to all. Special music was rendered by a group of young people. . . . The Missionary Society met April 16 with Della Holt and Dessa Lanning. Mary H. Addison had charge of the devotional. Plans were made to send a delegate to the Woman's Missionary Union Conference at Wichita, Kansas. The lesson for the day, chapter two in

the study book, was ably presented by Harriett Brown, who among other things spoke of the effects of the immigration and alien laws, and of the Japanese Language Schools. Marie Reams read two Easter stories.

* * * *

The Missionary Auxiliary of Indiana Avenue Meeting, Chicago, is giving real emphasis and added interest to the study of "Orientals in American Life," by having different persons from the places studied present at meetings and speak to the group. Philip Lee, pastor of the Protestant Chinese Church, was present in February at the home of Flora Hendricks. He made such a good impression that he was secured to go to Westfield on April 30, when the Yearly Meeting Conference was held. In March the program leaders lunched at a Filipino restaurant, interviewed Mr. Gonzalez, head of the Filipino Center, and as a result they gave a splendid, first-hand report of Protestant work among Chicago natives of the Philippines, at the March meeting, with Mabel Coppock as hostess. In April, the Reverend Cho of the Korean Church of Chicago spoke at the home of Helen Comfort. Attendance at the meetings has averaged between thirty-five and forty. . . . At present the group is working on two or three projects. They hoped to have a good delegation at Westfield, and also are hoping to have a carload attend the missionary conference at Wichita, Kansas, May 16-20. Plans are under way for a dinner featured by a Wedding Dress parade or exhibition.

* * * *

Bloomington Monthly Meeting of Friends, near Muscatine, Iowa, has just closed a successful two-weeks' series of evangelistic meetings, under the leadership of Allen and Izetta Reynolds, pastors of the Smyrna Meeting, near Weldon, Iowa. Heart-searching messages from God's Word were brought by Allen Reynolds, while his wife, Izetta Reynolds, had charge of the music and brought inspiring messages in song, using the auto-harp for accompaniment. God truly honored the preaching of his Word, and over twenty souls came to an altar of prayer seeking forgiveness of sin. Throughout the entire meeting there was a fine spirit of cooperation on the part of members, and there was a deepening down of those already in The Way. As one result of these meetings, a number will come into membership with us. We feel the church and entire community have been blessed by the ministry of Allen and Izetta Reynolds in our midst.

* * * *

Easter was observed in a very beautiful way at Farmington Friends Meeting near Macedon, New York. For several weeks all of the services had been planned definitely leading up to the Easter service, at which time several new

members were welcomed into membership with Friends. The attendance was the largest it had been for many months, and all felt themselves drawn nearer to the Master and his Church here on the earth. In the evening the beautiful Easter Cantata, "From Death Unto Life," was rendered by the Farmington Choir. A very appreciative audience listened with deepest interest.

* * * *

Mooreland, Indiana, Friends united with the Disciples and Christian-Congregational Churches in a Good Friday service from one till three on April 19. The Citizens Committee united with the concern of the Friends pastor, Chester B. McKean, and every business place in town closed from noon till three o'clock, including filling stations, garages, and elevator. The school was dismissed and pupils and teachers came in a body to the union service, at which about three hundred and fifty people were present. Many people expressed their appreciation for such fine cooperation on the part of all groups concerned. Each church was responsible for part of the program, and Chester McKean acted as chairman for the whole service. On Easter evening, at a union service in the North Christian Church, an Easter Cantata, directed by Bessie Bird, a Friend and music teacher in the Mooreland Schools, was rendered by a union choir to a full house. . . . Mooreland Friends are using the Preparation Course for Membership with Friends in the Bible School on Sunday mornings, with the pastor as leader. The Pastoral Committee spent an evening recently going over the course.

* * * *

A sunrise service marked the opening of the Easter Sunday services at the Muncie, Indiana, Memorial Friends Church, as boy trumpeters acclaimed the Easter dawn. The four services of the day were attended by approximately twelve hundred people. At the regular morning meeting for worship, the pastor, Howard W. Cope, extended the hand of fellowship to thirty-four new members, bringing the total membership to 1,076.

WITH FIRST FRIENDS OF MARION, INDIANA

Beginning March 31, and continuing for three Sabbaths, Frank Chant conducted a Revival Meeting. Lilian Chant, his wife, had charge of the singing. An excellent spirit characterized all the meetings and much good was accomplished. There were a number of conversions, and all who attended were spiritually quickened. Frank Chant's preaching was clear, forceful and appealing. Lilian Chant did very helpful work, especially among the Intermediates of the Bible School. Both won a large place in the interests of the Meeting.

The Bible School, under the fortunate leadership of Horton Ballard, is having a prosperous year. Since February 1, the attendance has not been below 300. On Easter morning it reached a high mark of 443. Since January 1, the School has been using a scheme called, "The Hall of Fame." A norm or standard was established for each class on the basis of its past record on a number of points. The class showing the largest improvement, each month, has its picture placed in "The Hall of Fame." The first class to win was the Men's Class, with Oliver Small as teacher. For two months the Tri Right class, taught by Mary B. Dempsey, has won. This School had the banner enrollment in the School of Methods, recently conducted by the Sunday School Council of the County.

The Women's Missionary Society expects to have five or six representatives at the convention in Wichita in May.

Over thirty families of this Meeting are now using the daily devotional materials in the magazine, *Today*.

Easter was a wonderful day. Harold Wilkins led a "Sunrise Prayer Meeting" at six-thirty. About one hundred attended. This service is sponsored by the young people. It was followed by a co-operative breakfast in the parsonage. At the close of the morning Meeting, twenty-four persons were welcomed into membership. In the evening the choir, under the direction of Eldora Bartow

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Wiswell, gave the cantata, "Calvary," by Wessell. The missionary offering amounted to \$34 which brings the total for the year to nearly \$600. The Church was beautifully decorated by a large number of potted plants brought by different persons in memory of some departed friend or relative.

The pastor, Edgar H. Stranahan, is lecturing each week to a class in the Grant County Nurses' Training School.

PROGRESS AT XENIA

For two months preceding Easter, a Christian Life and Loyalty Campaign was carried on in Xenia, Ohio, Meeting, Wilmington Yearly Meeting. A letter embodying this thought, a program of goals, and a meditation for each week were sent out to each member. By message and other means the thought was kept before Friends and the effort proved a strength to the Meeting.

March 31 to April 5, Xenia Meeting was greatly blessed in the Bible Conference held by Max I. Reich of Philadelphia, working in the Extension Department of Moody Bible Institute. Afternoon and evening sessions were held, and his wonderful unfolding of the Scripture made a very deep impression on all who heard him. Much interest was manifested by members of other churches in the city.

Easter services were largely attended, with 208 at Bible School, when a program was given by the children. A short message by the pastor, DeElla L. Newlin, and the cantata, "Christ the Victor," were given in the worship period. Five active and six associate members were received into the fellowship of the Meeting.

Special groups have been given charge of some Sunday evening service recently. On February 17, the Xenia W. C. T. U. was in charge, with Mrs. Carrie Dodds Geyer and Professor D. H. Barnes as speakers. The morning service was in the interest of Prohibition and Public Morals, with the committee on that subject taking part. The young people, a class of intermediate boys which enrolls thirty-two members, and a class of intermediate girls, each had charge of one service. Mrs. George Street of Trinity M. E. Church brought the message to the girls.

Other visitors who have brought much inspiration recently were: Emily Parker, Executive Secretary of Young Friends Activities of the Five Years Meeting; two young women from Wilberforce University, one a native of South Africa; and Mrs. Fannie Drummond, State Director of the Young People's Branch in Ohio W. C. T. U.

Miami Quarterly Meeting was held at Xenia on February 8-9, and was largely

CHRIST'S ALTERNATIVE TO COMMUNISM

By E. Stanley Jones

Here is a program for the Christian church written by an advocate of a dynamic religion. Recognizing that the social gains made under Communism present a real issue, Dr. Jones is convinced that the Christian answer must be unmistakable and clear and that no social concern can be regarded as alien to the cause of the Master.

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attended on Saturday, when A. Ward Applegate brought the message.

The peace play, "David Whitlock," was well presented March 7 by young people of Wilmington Yearly Meeting.

The membership at Xenia has been alert in sending letters and petitions to Congressmen, legislators, and the President, in the interest of peace, and other reform movements.

BODY, SOUL AND SPIRIT

Today is mine to wilfully enjoy

With passion's might.

Life is a shining, iridescent toy

For my delight.

Today is mine but wisely to be used

With eager brain,

Through every hour my purposes are fused

In learning's gain.

Today is Thine, for Thou hast only lent

This day to me

That I may learn, by living Thy intent,

Eternity.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

DEATHS

CARMAN—At Los Angeles, California, March 30, 1935, Marie Antoinette Carman, aged eighty years. She was the daughter of William Milton and Lacy Ann Hodgkin, and was born in Greensboro, North Carolina. She was united in marriage on April 6, 1879, to William S. Carman, who died December 22, 1934. Three sons survive. In the passing of this beloved friend, Los Angeles Meeting has sustained the loss of a valued member whose judicious counsel and spiritual discernment made her service in the capacity of an Elder particularly acceptable. George D. Weeks, David E. Henley, and R. Ernest Lamb participated in the funeral service held at the Los Angeles Church.

CRAIG—At the home of his daughter, Mary Craig Williams, Rome, New York, March 17, 1935, Henry Craig, in his eightieth year. For years he had served West Branch Meeting as elder, and had evidenced a keen interest in the broader work of the Society as well. Two sons and three daughters survive him. Funeral services were in charge of his pastor, Valentine Krumm, assisted by William J. Reagan, and Elizabeth Hazard.

DIXON—At her home in Georgetown, Illinois, March 7, 1935, Mary Christina Dixon, the widow of Noah Dixon, aged seventy-one years. She was faithful and loyal to her church and was very much interested in all its departments of work. She was always a helpful and considerate companion to her husband in his long pastoral work among Friends. She is survived by three children, including Parolee Downs, a missionary in Alaska.

ELLIOTT—At his home in South Wabash, Indiana, March 18, 1935, Christopher C. Elliott, aged nearly seventy-eight years. He was born in Miami County, Indiana, near Amboy, the son of Exum and Huldah Elliott. Surviving are the widow, Martha Elliott, and two sons. He had been a member of South Wabash Meeting for forty-three years, served as overseer and trustee for almost thirty years, was treasurer of the Bible School for many years, teacher of the Men's Bible Class, and held other responsible positions. He was exceptionally regular in his attendance at all services of the church, and was highly respected in the community. His presence will be greatly missed in South Wabash.

HOLADAY—At her home in Georgetown, Illinois, March 17, 1935, after a short illness of heart trouble, Martha S. Holaday, aged eighty-five years. She was born near Winterset, Iowa, the daughter of Dr. William and Edith Larrance Smith. Her mother died when she was an infant, and she was reared in the home of her grandmother near Ridgefarm, Illinois. On April 11, 1867, she was married to George M. Holaday. Her entire life was spent within the limits of Vermilion Quarterly Meeting. She became a Christian in early life and freely gave her time and services to the work of the church. She had been an elder for many years. She is survived by her husband, one daughter, and one son.

HOPKINS—At her home on Charles St. Avenue, Baltimore, Maryland, April 12, 1935, Elizabeth J. Hopkins, a member of Homewood Meeting. She was particularly active when the Meeting was on Eutaw Street, being a faithful and efficient worker, and was also active in the work at Light Street. She was a niece of Johns Hopkins and the last of her generation. Following the death of her brother, Brooke Hopkins, and his wife, she gave most loving care and attention to his children. She was a lover of nature and a warm and appreciative friend.

HOSKINS—At the home of her daughter, Minnie H. Thornburg, Highland, Ohio, in March, 1935, Alma Hoskins, in her eighty-first year. A birthright Friend, she was a regular worshiper and always ready to share in Christian

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work. She was a faithful attender of the Missionary Auxiliaries, and a long-time member of the W. C. T. U. She was a gracious neighbor, a loyal friend, and a devoted mother. Funeral services were conducted by her pastor, Ruth Stowe, at Highland Friends Church.

LEWIS—At his home in Georgetown, Illinois, April 11, 1935, Jehu M. Lewis, son of Elwood and Martha Thornton Lewis, aged seventy-one years. He was a graduate of Vermilion Academy and a school teacher for twenty-five years until his health failed. He was interested in the work of the church, acceptably filling many offices in Meeting and Sunday School. He was married to Maggie Gibson, who preceded him in death some years ago, as did also one daughter. Surviving are one son and two daughters. He had been in ill health for some years and had been blind for a year.

MADDEN—At her home in Des Moines, Iowa, February 11, 1935, Annette Beaty Madden, aged eighty-seven years. She was born in Mansfield, Ohio, the daughter of David and Ruth Maria Gault Beaty. She was united in marriage to John Franklin Madden. In 1877 she became a Friend, and had been an Elder for many years. She was a devout and faithful student of the Bible and a willing follower of Jesus' teachings. She is survived by one son and three daughters. The funeral was held at the First Friends Church with the pastor, Percy M. Thomas, in charge.

MURRAY—At his home in Glens Falls, New York, February 5, 1935, Dr. H. Clifford Murray, aged fifty-nine years. He was the son of Philemon and Mahala Murray, and was a birthright Friend. He is survived by his wife, Rose S. Murray, and one son, Clifford P. Murray, members of South Glens Falls Meetings.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

WHERE TO STAY

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His generous and moral support of the work of the church continued throughout his life, and his devout and noble spirit was a benediction to all who came in contact with it.

PARKER—At her home in Portland, Oregon, February 25, 1935, Martha Elliott Parker, a birthright Friend and a member of Newberg, Oregon, Meeting, who throughout her long, severe illness was thoughtful and kindly and gave evidence of her steadfast Christian faith. She was born September 30, 1878, near Ridgefarm, Illinois, a daughter of John M. and Sarah M. Elliott. She moved to Newberg in 1905, and was married in 1906 to Walter S. Parker, who with one daughter survives her.

SMITH—At La Habra, California, April 12, 1935, Macy J. Smith, aged seventy years. He was born at Earlham, Iowa, one of twin sons of Jesse P. and Lydia Barnett Smith, the other twin having died in infancy. While in his early twenties, he went from his farm home to California, where he later settled in the La Habra Valley. A birthright Friend, when East Whittier Monthly Meeting was established, he became one of its most earnest members, and the work of the church so dear to his heart was one of his chief concerns. At the time of his death he was serving in the capacity of an Elder. His was an upright Christian character, which had a beneficent influence upon the community. On August 12, 1915, he was married to Amy Merryman. To them was born one daughter, Agnes Barnett, who with her mother survives.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fair-fax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Wor-

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ship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 a. m. Meetings for Worship, 11:00 a. m., and 7:30 p. m. Christian Endeavor, 6:30 p. m. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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